



سیاہ قام غلام

DARK-SKINNED SLAVE

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Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami
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سیاہ فام غلام

Siyāh Fām Ghulām

DARK-SKINNED SLAVE

(12 Miracles)

This booklet was written by Shaykh-e-Tarīqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ in Urdu. The **Translation Majlis** has translated this booklet into English. If you find any mistake in the translation or composing, please inform the Translation Majlis on the following postal or email address with the intention of earning reward [Ṣawāb].

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah عَزَّوَجَلَّ! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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DARK-SKINNED SLAVE*

Though Satan will make you feel lazy, read this booklet completely. You will go into raptures, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Excellence of Reciting Ṣalāt-‘Alan-Nabī ﷺ

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Jibrāil told me that Allah عَزَّوَجَلَّ has said, “O Muhammad! Are you not pleased when anyone from your Ummaḥ sends Ṣalat upon you once and I shower ten mercies upon him, and when anyone from your Ummaḥ sends one Salām, I send ten Salāms upon him.”

(Mishkāṭ-ul-Maṣābīḥ, vol. 1, pp. 189, Ḥadīṣ 928)

A renowned exegetist Muftī Aḥmad Yār Khān Na’imī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said, “Allah’s sending Salām means either making angels

* Amīr-e-Aḥl-e-Sunnat دَاعِيَتُ بَرَكَاتِهَا الْعَالِيَةِ delivered this speech on 12 Rabi’-ul-Awwal (1430 AH) in the Milād Ijtimā’ of Dawat-e-Islami, a global and non-political movement for the propagation of Quran and Sunnaḥ. It is being presented in writing with necessary amendments.

convey Salām to him or protecting him from troubles and calamities.” (*Mirāt-ul-Manājīh*, vol. 2, pp. 102)

Mustafa jān-e-raḥmat pay lākhāun Salām
Sham'-e-bazm-e-ḥidāyat pay lākhāun Salām

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

1. Dark-skinned slave

There was a caravan travelling in the Arabian Desert. The travellers ran out of water on the way. Exhausted by raging thirst, they were on the verge of death but were fortunately blessed. All of a sudden, the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to help them and all the travellers took a sigh of relief. The Ghayb-knowing Rasūl, the Embodiment of Nūr صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Behind that mound, a dark-skinned slave on a she-camel is just going past; he has a water skin, bring him to me with the camel.”

Thus, some of them reached across the mound where they saw that a dark-skinned slave was really riding on a she-camel. They brought him before the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ took the water skin from him, passed his blessed hand over it and said whilst opening it, “Come O thirsty people! Quench your thirst.” Thus all of them drank water, quenching their thirst and also filled their pots. Seeing this miracle, the dark-skinned slave kissed the blessed hand of the Beloved Prophet

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed his blessed hand over the face of the slave.

The dark face of the dark-skinned slave turned as white as a full moon which shines in the dark night like daylight. Impressed, the dark-skinned slave recited Kalimah Shahādaḥ and embraced Islam. In this way, his heart was also brightened. When he reached his master after becoming a Muslim, his master was unable to recognize him. The slave said, “I am your slave.” The master said, “He was a dark-skinned slave.” The slave said, “You are right, but I have become a Muslim and have accepted the slavery of Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who has brightened my face like a full moon. In his blessed company, all ill colors fade and the darkness of unbelief and sins is also removed. It is no wonder that the dark colour of my face is replaced with bright white.” *(Derived from Maṣnawī translated, pp. 262)*

*Jo gadā daykhō liye jātā ḥay tawrā nūr kī
Nūr kī Sarkār ḥay kyā is mayn tawrā nūr kī*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! May my life be sacrificed for the glory of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prophetically pointed out in a precise and graceful manner that the man going past behind

the mound was black and was riding on a camel with a water skin. Then, by the bestowment of Allah ﷺ, he did such a favour that the water sufficed for all travellers without any reduction, and the water skin remained full. Moreover, he ﷺ passed his luminous hand over the face of the dark-skinned slave, brightening not only his black face but also his heart and inspiring him to embrace Islam.

*Nūr wālā āyā hay Nūr lay ker āyā hay
Sāray ‘ālam mayn yeh daykho kaysā Nūr chāyā hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Luminous face

Sayyidunā Asīd Bin Abī Anās رضى الله تعالى عنه has said, “The Holy Prophet ﷺ once passed his blessed hand over my face and chest. By its blessing, whenever I entered any dark house, it would become bright.’ (Al-Khaṣāis-ul-Kubrā lis-Suyūṭī, vol. 2, pp. 142)

*Chamak tujh say pātay ḥayn sab pānay wālay
Mayrā dil bhī chamkā day chamkānay wālay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3. Light of the Embodiment of Nūr

Dear Islamic brothers! When the Holy Prophet ﷺ can make the face and the chest of a person luminous just by passing his blessed hand over them, so how greatly luminous he himself would be! It is stated in *Dārimī* that Sayyidunā ‘Abdullāh Bin ‘Abbās رضى الله تعالى عنهما has said, “When the Holy Prophet ﷺ spoke, it looked as if Nūr was emanating from the blessed gaps of his sacred front teeth.”

(*Sunan Dārimī*, vol. 1, pp. 44, Raqm 58)

Ĥaybat-e-‘āriz say tharrātā ḥay shu’lah nūr kā
Kafsh-e-pā per gir kay ban jātā ḥay gupphā nūr kā

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Walls illuminated

It is stated in *Shifā*: All the doors and walls would illuminate whenever the Beloved and Blessed Prophet ﷺ smiled. (*Ash-Shifā*, pp. 61)

Ab muskurātay āyiye sū-ay gunāḥgār
Āqā andḥayrī qabr mayn ‘Atṭār ā gayā

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

5. Lost needle

Sayyidatunā ‘Āishah Şiddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated, “Once I was sewing clothes at home at the time of Şaharī; suddenly the needle dropped from my hand and the oil lamp also blew out. At the same time, the Ghayb-knowing Rasūl, the Embodiment of Nūr صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ entered home, so the entire home became luminous with the Nūr of the luminous face of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the lost needle also turned up.’ (Al-Qaul-ul-Badī’, pp. 302)

Sūzan-e-gumshudaḥ milṭī ḥay tabassum say tayray

Shām ko ṣubḥ banātā ḥay ujālā tayrā

(‘Zauq-e-Na’at)

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

!مُبْخَنَ اللّٰه عَزَّوَجَلَّ What a glory of the Nūr of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is! A renowned exegetist Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْكَتَّان has stated, “The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is Bashār (human being) as well as Nūr, i.e. he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is Nūrī Bashār. In terms of his blessed body, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is Bashār, but in fact, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is Nūr.” (Risālah Nūr ma’ Rasāil-e-Na’ūmiyyah, pp. 39-40)

How is it to deny the humanness of the Beloved

Prophet ﷺ?

Dear Islamic brothers! Undoubtedly, the reality of the Holy Prophet ﷺ is Nūr, but keep it in mind that it is not allowed to deny (his) humanness. Imām Aḥmad Razā Khān رَحْمَةُ الرَّحْمَنِ has said, “An outright denial of the humanness of the Holy Prophet ﷺ is Kufr (unbelief).” (*Fatāwā Razawīyyah*, vol. 14, pp. 358) But his humanness is not like that of common people, he is superior, better and greater than all humans.

Allah عزَّوَجَلَّ says in the Holy Quran:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

Indeed towards you has come a light from Allah, and a clear Book.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 6, Sūrah Al-Māidah, verse 15)

In the above-mentioned verse, Nūr signifies the Beloved and Blessed Prophet ﷺ. Sayyidunā Imām Muhammad Bin Jarīr Ṭabarī رَحْمَةُ اللَّهِ الْقَوِيُّ (died in 310 H) has said: يَعْغِي بِالنُّورِ مُحَمَّدًا (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) i.e. Nūr means the Beloved Prophet ﷺ. (*Tafsīr-ut-Ṭabarī*, vol. 4, pp. 502)

Imām Abū Bakr ‘Abdur Razzāq رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, a renowned scholar of Ḥadīṣ has narrated in his book “*Al-Muṣannaḥ*” from

Sayyidunā Jābir Bin ‘Abdullāh Anṣārī رَضِيَ اللهُ تَعَالَى عَنْهُمَا who has stated: I said, “Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! May my parents be sacrificed for you! Please tell me the very first thing Allah عَزَّوَجَلَّ created?” He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “O Jābir! Undoubtedly, Allah عَزَّوَجَلَّ created the Nūr of your Beloved Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) from His own Nūr before the entire creation.’ (*Fatāwā Razawiyyah*, vol. 30, pp. 658)

Dear Islamic brothers! In order to get detailed knowledge about ‘Nūr’, study ‘*Risālah Nūr*’ written by a renowned exegetist Mufti Aḥmad Yār Khān عَلَيهِ رَحْمَةُ الرَّحْمَنِ.

Marḥabā āyā ḥay kyā mausim suhānā nūr kā
Bulbulayn gātīn ḥayn gulshan mayn tarānāh nūr kā
Nūr kī bārish chāmā-chām hōtī ātī ḥay Asīr
Lo Razā kay sātḥ barḥ ker tum bhī ḥiṣṣah nūr kā

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

6. Good memory was granted

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has said, “I said to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I listen to what you say but I tend to forget.” He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ)! Spread your shawl.” I spread it; the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ put something in it with

his blessed hand and said, “O Abū Ḥurayrah (رَضِيَ اللهُ تَعَالَى عَنْهُ)! Pick it up and embrace it.” I obeyed the order. Since then (my memory has become so strong that) I have never forgotten anything. (*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 62, 94, Ḥadīṣ 2350)

Mālik-e-kaunayn ḥayn go pās kuch rakḥtay naḥīn
Dau jahān kī na'matayn ḥayn un kay khālī ḥāth mayn

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Keep listening to Sunnah-inspiring speeches

Dear Islamic brothers! We have come to know that Allah عَزَّوَجَلَّ has blessed the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with enormous powers. Besides granting tangible things, undoubtedly, our Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also granted an intangible thing i.e. a strong memory power to his slave and our master Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ!

In order to listen to such faith-refreshing speeches, it is my Madanī request to remain associated with the fragrant Madanī environment of Dawat-e-Islami, which is full of love for the Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. You will be listening to blessed and Sunnah-inspiring speeches, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. Your faith will also be refreshed in the company of the devotees of Rasūl. Keep attending Sunnah-Inspiring Ijtimās' and travelling with Madanī Qāfilāh. If possible, read daily at least one booklet published by

Maktaba-tul-Madīnah and also listen to one Sunnah-Inspiring audio or video cassette, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will receive countless religious and worldly blessings.

How I got rid of my corrupt beliefs!

For your persuasion, here is a Madanī parable in my own style regarding the blessing of cassettes and VCDs: It is an account of an Islamic brother from Malkapur, a city of ‘Hind Baghdādī’ (India), as per official line, “I spent almost five years out of country, in the company of people with corrupt beliefs whose evil influence started corrupting my correct Islamic beliefs. I then returned to India and brought with me 30 audio and video cassettes of false beliefs. By the grace of Allah **عَزَّوَجَلَّ**, I happened to meet an Islamic brother wearing green turban. He made his individual effort upon me in his elegant style and gifted me a VCD¹ released by Maktaba-tul-Madīnah of Dawat-e-Islami.

After reaching home, I played the VCD. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, I kept watching it and it kept on washing the blackness of corrupt beliefs. When the VCD ended, my heart spontaneously voiced that the people shown in the VCD are indeed the rightly-guided ones; their faces did not reflect any lies. I promised myself that I

¹ The title of this VCD is ‘Dīdār-e-Amīr-e-Ahl-e-Sunnat’. Buy it from Maktaba-tul-Madīnah or read it online on www.dawateislami.net.

would never abandon the true beliefs of the people I had seen in the VCD. I vigorously destroyed all 30 audio and video cassettes I had brought with me, lest any other Muslim is misled by listening to or watching them.”

Sūnā jungle rāt andhāyārī, chāī badlī kālī hāy
Saunay wālon jāgtay rahīyo, chauron kī rakh-wālī hāy

By divinely bestowed powers, the Ghayb-knowing Rasūl, the Embodiment of Nūr ﷺ has the knowledge of Ghayb and also reveals it to others. Here is a faith-reviving parable in this context. Read it and rejoice.

7. Unseen knowledge

Sayyidatunā Unaysāh رَضِيَ اللهُ تَعَالَى عَنْهَا has stated: My father told me: When I fell ill, the Beloved Prophet ﷺ visited me and said, “This disease will not cause you any harm; but what will be your condition when you go blind having spent a long life after my apparent demise?” Upon hearing this, I humbly replied, “Yā Rasūlallāh ﷺ! That time I will remain patient for reaping reward.” He ﷺ said, “You will enter Paradise without any accountability if you do so.” Thus, he lost his vision after the apparent demise of the Holy Prophet ﷺ. After a long period of time, Allah عَزَّوَجَلَّ blessed him with his vision again until he passed away. (*Dalā'il-un-Nubūwwah lil-Bayhaqī*, vol. 6, pp. 479)

Ay Arab kay chānd chamkā day mayrī lauḥ-e-jabīn

Ho Ziyā ko phīr Madīnay mayn nazārah Nūr kā

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you noticed! By the bestowment of Allah ﷺ, the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ knows how long his slaves would remain alive and what in store for them is. Many verses of the Holy Quran have proved his knowledge of Ghayb. Stated here is only a single verse from chapter 30, Sūrah At-Takwīr, verse 24, in which Allah ﷺ says:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

And this Prophet is not miserly upon the hidden.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah At-Takwīr, verse 24)

*Sar-e-‘Arsh per ḥay tayrī guzar dil-e-farsh per ḥay tayrī nazar
Malakūt-o-mulk mayn koī shay nahīn woh jo tujh pay ‘iyān nahīn*

(Hadāiq-e-Bakhshish)

It is also evident from the foregoing narration that a Muslim when confronted with some trouble or disability should remain patient, getting deserving of rewards. Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated: The Holy Prophet ﷺ has said that Allah ﷺ says, “When I take the eyes from any of my bondmen,

[and] he remains patient, so I will make him enter Paradise in exchange for his eyes.” (*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 6, Ḥadīṣ 5653)

Ħay ṣabr to khazānaḥ-e-Firdaus bhāṭiyon!
Shikwaḥ na ‘āshiqāun kī zabāno pay ā sakay

8. Monstrous camel

Once a trader visited the holy Makkah. Abū Jaḥl bought some merchandise from him but stalled on payment. The trader got deeply upset and went to the people of Quraysh and said, “Is there anyone who could take pity on me and get Abū Jaḥl to pay me?” Pointing towards a person sitting at a corner of Masjid, people said, “Talk to him, he will certainly help you.” The Quraysh had sent him to that person so that Abū Jaḥl would insult that person if he approached him and they would enjoy. The merchant approached the person and narrated the whole story. He stood up, approached the house of Abū Jaḥl and knocked at the door. Abū Jaḥl asked from the inside, “Who is it?” The reply came, “Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).” Abū Jaḥl came, and was aghast. He asked, “What brings you here?” The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Why do you not pay his money?” He replied, “I am just paying him.” Then, he went inside, brought the money, handed it over to the traveller and went in. People seeing him asked, “Abū Jaḥl, you acted really strange. Didn’t you?” He replied, “When Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) called my name out, I got frightened at once. As I got out, a horrifying sight was there. I

saw a monstrous camel standing, which I had never seen before. So, I felt safe in obeying him quietly, otherwise that camel would have swallowed me.” (*Al-Khaṣāis-ul-Kubrā lis-Suyūfī, vol. 1, pp. 212*)

وَاللّٰهُ! *Woh sun layn gey faryād ko poḥanchay gey*

Itnā bhī to ho koī jo “Āh” karay dil say

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! How amazing the majestic support of my Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is! The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would help the grief-stricken and helpless people, and stand up for the rights of the oppressed. Furthermore, Allah عَزَّوَجَلَّ is also very Kind to His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم as He helps him defend from his enemies! On the other hand, Abū Jahl, who was a born unbeliever and deprived of the belief forever, remained unbeliever despite seeing such a great miracle with his own eyes.

Koī āyā pā ker chalā gayā koī ‘umar bḥar bhī na pā sakā

Yeh̄ baṛay karam kay ḥayn fayṣlay yeh̄ baṛay naṣīb kī bāt ḥay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

9. Lions arrived

Listen to one more parable describing another miracle of the Holy Prophet ﷺ and the blindness of the inner being of Abū Jah̄l. Since the Beloved Prophet ﷺ called people towards righteousness, the unbelievers of Quraysh became his enemy and were hurting him in many different ways.

The Holy Prophet ﷺ once went to Ḥajūn valley. Intending to use this opportunity, one of his enemies, named Naḍr stepped forward to martyr him. As he approached the Prophet ﷺ Naḍr got frightened, turned around at once and rushed towards the city. Abū Jah̄l, seeing the entire scene, asked its reason. He replied, “Today I followed Muhammad (ﷺ) to murder him. When I approached him, I saw some lions coming towards me with their mouths open growling and grinding their teeth so there was no way to escape other than running away.” Despite listening to such a great miracle, the unfortunate Abū Jah̄l said, “It is also the magical trick of Muhammad (ﷺ).” (Allah عَزَّوَجَلَّ forbid) (*Al-Khaṣā'is-ul-Kubrā lis-Suyūfī, vol. 1, pp. 215*)

Uff ray munkir yeh̄ baṣṣā josh-e-ta'aṣṣub ākhir

Bḥīr mayn ḥāth̄ say kam-bakht kay Īmān gayā

(Ḥadāiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

10. Parents were resurrected

Everyone loves their parents so why not our Beloved Prophet ﷺ would love his parents! Through the powers bestowed by Allah ﷻ, he ﷺ performed a great miracle in order to include his parents in his Ummah. Read the following miracle and rejoice, “Imām Abul Qāsim ‘Abdur Raḥmān Suhaylī (who died in 581 AH) has quoted in “*Ar-Rauḍ-ul-Unuf*” that Umm-ul-Mu’minīn Sayyidatunā ‘Āishah Ṣiddīqah رضى الله تعالى عنها has narrated that the Beloved and Blessed Prophet ﷺ made a Du’ā, “Yā Allah (عز وجل)! Bring my parents to life.” Allah عز وجل answered the Du’ā of His Beloved Prophet ﷺ and made his parents rise from the dead. Both of them believed in the Holy Prophet ﷺ and moved back to their sacred tombs.”
(*Ar-Rauḍ-ul-Unuf*, vol. 1, pp. 299)

Ijābat kā sahrā ‘ināyat kā joṛā

Dulḥan ban kay niklī Du’ā-e-Muhammad

Ijābat nay jḥuk ker galay say lagāyā

Baḥḥī nāz say jab Du’ā -e-Muhammad

Honourable parents were monotheist

While our Beloved Prophet ﷺ was in the blessed womb of his mother, Sayyidatunā Āminah رضى الله تعالى عنها; his father Sayyidunā ‘Abdullāh رضى الله تعالى عنه passed away. When he

رَضِيَ اللَّهُ تَعَالَى عَنْهَا was only 5 or 6 years old, his mother صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also passed away, whereas he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ declared his Prophethood at the age of 40. Here no one should get under the impression that his parents passed away in the state of unbelief and were being tormented in the grave, so the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made them Muslims by making them recite Kalimah, protecting them from torment. It is not true. In fact they never worshipped any idols throughout their lives, but rather they believed in monotheism (the Oneness of Allah عَزَّ وَجَلَّ). The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made them rise again from the dead and recite the Kalimah just to include them in his Ummah.

*Mujh ko ab Kalimah parhā jā mayray Madanī Āqā
Tayrā mujrim Shaḥā dunyā say chalā jātā ḥay*

The fish relating to Yūnus عَلَيْهِ السَّلَام will enter Paradise

Sayyidunā Ismā'il Ḥaqqī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has quoted in “*Tafsīr Rūḥ-ul-Bayān*”, “Sayyidunā Yūnus عَلَيْهِ السَّلَام remained in the abdomen of a fish for three days or seven days or forty days; therefore, that fish will enter Paradise.” (*Rūḥ-ul-Bayān*, vol. 5, pp. 226, 518)

Respectable Parents are destined to Jannah

Dear Islamic brothers! Just ponder over it! Allah's Prophet, Sayyidunā Yūnus عَلَيْهِ السَّلَام remained in the abdomen of a fish for

a few days so it will enter Paradise. So how can it be possible that Bibī Āminah رَضِيَ اللهُ تَعَالَى عَنْهَا passes away in the state of unbelief and is tormented in grave, whereas the master of Sayyidunā Yūnus صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Muhammad Mustafa رَضِيَ اللهُ تَعَالَى عَنْهُمَا remained in her womb for several months. Certainly the parents رَضِيَ اللهُ تَعَالَى عَنْهُمَا of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spent every moment of their lives with the belief of monotheism and they are predestined to enter Paradise. Moreover, all the ancestors of our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ were righteous. For detailed information about it, please study *Fatāwā Razawiyyah*, volume 30, from page 267 to 305.

*Khudā nay kiya in ko bay-miṣl paydā
Naḥīn dau jahān mayn miṣāl-e-Muhammad
Khudā aur Nabī kā ḥay us pay to sāyah
Jisay ḥar ghāṛī ḥay khayāl-e-Muhammad*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

11. Dead goat rose twitching its ears

Sayyidunā Ka'b Bin Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, 'Sayyidunā Jābir Bin 'Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ once came to the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He noticed weakness from his facial expressions. He immediately went home where he told his wife, 'Today I have noticed a change on the blessed face of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and I think it is because of

hunger. Do you have anything?’ She replied, ‘By Allah عَزَّوَجَلَّ, nothing except for this goat and a little flour.’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ immediately slaughtered the goat and ordered his wife to cook the meat and bread. When the food was prepared, he brought it in the court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and served it in a large bowl.

The Prophet of Raḥmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Jābir, go and call people.’ Sayyidunā Jābir رَضِيَ اللَّهُ تَعَالَى عَنْهُ abided by what he was ordered. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then ordered, ‘Send them to me in small groups.’ They entered and began to eat; when one group finished another would come until all the people ate. The quantity of the food did not reduce even after everyone ate. The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would order [the people] to eat but not to break the bones. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then gathered all the bones in the centre of the container, placed his blessed hand on it and recited something which I (Sayyidunā Jābir) did not hear. In no time, the goat whose meat we had just eaten rose from the dead, twitching its ears.

The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Jābir! Take your goat back.’ I then returned the goat to my wife. Astonished, she asked, ‘What is this!’ I replied, ‘By Allah عَزَّوَجَلَّ, this is the same goat that we slaughtered. Allah عَزَّوَجَلَّ has resurrected it by the blessing of the Du’ā of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ The narrator goes on to say that his wife said spontaneously, ‘I testify that he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is indeed the Beloved Prophet of Allah عَزَّوَجَلَّ.’ (*Al-Khaṣāʾiṣ-ul-Kubrā, vol. 2, pp. 112*)

*Aīk dil ḥamārā kyā ḥay āzār us kā kitnā
Tum nay to chaltay phirtay murday jilā diye ḥayn*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

12. Children rose from the dead

A well known devotee and admirer of the Beloved Prophet, a great scholar, ‘Allāmah ‘Abdur Raḥmān Jāmī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated, ‘Sayyidunā Jābir رَضِيَ اللَّهُ تَعَالَى عَنْهُ had sacrificed the goat in the presence of his children. When he finished and left, his children took a knife and went on to the roof of the house where the elder brother told his younger brother, ‘Let’s imitate our father’, I will do with you what our father did with the goat.’ The elder brother then tied the younger brother’s hands together, ran the knife over his throat and beheaded him, holding the head in his hands. When their mother became aware of what had happened, she ran after the elder son who ran away from his mother in fear, fell down from the roof and died. Despite losing her two sons, she did not weep and wail as she did not want to disturb her honourable guest صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. With resoluteness she covered the dead bodies of her sons with a piece of cloth, not telling anyone including even her husband, Sayyidunā Jābir رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

Though her heart was shedding tears of blood, she still maintained a bold face; fresh and glimmering. In these trying

moments she still managed to prepare food. The Beloved and Blessed Prophet ﷺ then arrived and the food was served. The very same moment, Angel Jibrāil عليه السلام came and said, ‘Yā Rasūlallāh (ﷺ)! Allah عز وجل has commanded you to order Jābir (رضي الله تعالى عنه) to bring his children so that they may also be privileged to eat food with you.’ The Noble Prophet ﷺ ordered Sayyidunā Jābir رضي الله تعالى عنه to bring his children. Sayyidunā Jābir رضي الله تعالى عنه immediately went and asked his wife as to where the children were. She asked him to inform the Holy Prophet ﷺ that the children were not present.

Rasūlullāh ﷺ insisted that the children be immediately brought as it was the command of Allah عز وجل. Sayyidunā Jābir’s bereaved wife burst into tears informing him that she could no longer bring the children. Sayyidunā Jābir رضي الله تعالى عنه asked, ‘What is the matter? Why are you weeping?’ Taking him inside, his wife informed him of the calamity that had befallen them lifting the cloth to uncover the dead bodies of their children. Seeing this, Sayyidunā Jābir رضي الله تعالى عنه also began to weep. Hence Sayyidunā Jābir رضي الله تعالى عنه placed both the corpses of his children before the Prophet of Raḥmaḥ ﷺ. The voice of weeping people began to emanate from the house. Allah عز وجل sent Angel Jibrāil عليه السلام stating, ‘O Jibrāil! Inform my Beloved [Prophet ﷺ] that his Rab عز وجل states; O My Beloved [Prophet ﷺ]! You make Du‘ā and I will resurrect them.’ Hence the Prophet

of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'ā and both children rose from the dead with the command of Allah عَزَّوَجَلَّ.'

(*Shawāhid-un-Nubūwwah*, pp. 105; *Madārij-un-Nubūwwah*, vol. 1, pp. 199)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Qalb-e-murdaḥ ko mayray ab to jilā do Āqā

Jām ulfat kā mujḥay apnī pilā do Āqā

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! How great and glorious the status of our Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is! He fed a large number of people with a little amount of food that did not reduce even after all the people ate. Further, he made the goat rise from the dead twitching its ears by reciting blessed words and resurrected Sayyidunā Jābir's children with the command of Allah عَزَّوَجَلَّ.

Sarkār khilātay ḥayn Sarkār pilātay ḥayn

Sulṭān-o-gadā sab ko Sarkār nibhātay ḥayn

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Blasphemer was not accepted by earth

Dear Islamic brothers! Now read an admonitory parable of misfortune of an unfortunate person who denied the excellence of the Prophethood. You will also get to know how Allah عَزَّوَجَلَّ wreaks revenge on the enemies of His Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has said, “Once a Christian embraced Islam and recited Sūrah Al-Baqarah and Sūrah Āl-e-‘Imrān. He used to work as a scribe for the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Later on, he became apostate (Murtad) and converted to Christianity again, and started saying nonsense: مَا يَدْرِي مُحَمَّدٌ إِلَّا مَا كَتَبْتُ لَهُ i.e. Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) knows only what I have written for him. After a few days, Allah عَزَّوَجَلَّ broke his neck, i.e. he died an unnatural death.

His companions dug a grave and buried him, but in the morning, the grave threw him out. They said Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and his companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) may have done it because he had fled away from them. Anyway, they dug a deeper grave this time and buried him into it but he was thrown out again in the morning. They said again that Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and his companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) may have done it, as he had left them all. Third time, they dug the grave as deep as they could and buried him but once again found his dead body lying on the ground in the next morning. Then, they realized that it was not a human intervention, and left his dead

body lying in the same state on the ground. (*Ṣaḥīḥ Bukhārī*, vol. 2, pp. 506, *Ḥadīṣ* 3617)

Na uīḥ sakay gā qiyāmat talak Khudā kī qasam
Kay jis ko tū nay naẓar say girā kay chōr diyā

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Objection to the knowledge of the Prophet causes violent death

Dear Islamic brothers! Did you notice! That unfortunate person did not value the company of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the best company of the universe indeed. He became apostate due to his misfortune and objected to the blessed knowledge of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. As a result, he died a violent death and even the earth did not accept him. This shows that objecting to the blessed knowledge of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ leads the objecting person to ruin in the world and the Hereafter. A Muslim can never object to the glory of and knowledge of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; it is only the hypocrites who can do it. Someone has rightly said ‘اَلْاِتِّفَاقُ يُورِثُ اَلْاِعْتِرَاضَ’. Hypocrisy causes objection.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! At the end of my speech, I would like to have the honour of mentioning the excellence of Sunnah as well as some Islamic manners. The Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘He who loved my Sunnah loved me and he who loved me will be with me in Paradise.’ (*Mishkāt-ul-Maṣābīḥ*, vol. 1, pp 55, Ḥadīṣ 175)

*Sīnah taylorī Sunnat kā Madīnah banay Āqā
Jannat mayn paṛausī mujḥay tum apnā banānā*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

14 Madanī pearls regarding handshake

1. It is a Sunnah for two Muslims who greet each other with a handshake using both the hands.
2. Also make Salām when you depart and a handshake is also permissible.
3. The Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When two Muslims greet each other with a handshake and ask about each other’s well-being, then Allah عَزَّوَجَلَّ sends down hundred blessings between both of them, out of which, ninety blessings are [descended] for the one who greets more cheerfully, and asks about the well-being of his brother more courteously. (*Al-Mu’jam-ul-Awsaṭ*, vol. 5, pp. 380, Ḥadīṣ 7672)

4. When two friends greet each other with a handshake, and recite Ṣalāt-‘Alan-Nabī upon the Holy Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), then their sins of the future and the past will be forgiven before they move apart. (*Shu‘ab-ul-Īmān lil-Bayhaqī, vol. 6, pp. 471, Ḥadīṣ 8944*)
5. If possible, recite the following supplication also during a handshake having recited Ṣalāt-‘Alan-Nabī: يَغْفِرُ اللهُ لَنَا وَلَكُمْ إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ i.e. May Allah عَزَّوَجَلَّ forgive you and me!
6. The supplication that two Muslims make during a handshake will be answered, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ and they will be forgiven before the hands separate, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. (*Musnad Imām Aḥmad Bin Hanbal, vol. 4, pp. 286, Ḥadīṣ 12454*)
7. To shake hands with each other eliminates enmity.
8. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Any Muslim who greets his brother with a handshake, and they feel no envy for each other, then Allah عَزَّوَجَلَّ will forgive the past sins of both of them before the hands separate. And, anyone who looks at his Muslim brother out of affection, and feels no envy, then the past sins of both of them will be forgiven before the sight is over.’ (*Kanz-ul-‘Ummāl, vol. 9, pp. 57*)
9. One can shake hands no matter how many times he meets [the other].

10. It is not a Sunnah to do a handshake with only one hand, but rather Sunnah is to use both hands to do a handshake.
11. Some people do a handshake by just touching the fingers; this is not a Sunnah as well.
12. It is Makruh to kiss one's own hand after a handshake. Islamic brothers should abstain from kissing their own palms after a handshake. (*Bahār-e-Sharī'at*, vol. 16, pp. 115 *Mulakhkhasan*)
13. If a handshake with an Amrad (an attractive lad) or with any person breeds lust, then it is not permissible to shake hands with him. If the sight also breeds lust, then looking at him is also a sin. (*Durr-e-Mukhtār*, vol. 6, pp. 98)
14. The Sunnah method of shaking hands is that there should be no hindrance of a handkerchief etc. in between; both hands should be bare and the palm of one should make contact with that of the other. (*Bahār-e-Sharī'at*, vol. 16, pp. 98)

In order to learn thousands of Sunnahs, buy the two books published by Maktaba-tul-Madīnah, 'Bahār-e-Sharī'at', Part 16 (312 pages) and 'Sunnatayn aur Ādāb' (120 pages). One effective method for learning the Sunnah is to travel in the Sunnah-inspiring Madanī Qāfilah with the devotees of the Holy Prophet.

Sacred vision of the Holy Prophet ﷺ

Dawat-e-Islami is a global and non-political movement for the preaching of Quran and Sunnah. At the end of its 3-day Sunnah-inspiring international Ijtimā' held at Multan, countless Madanī Qāfilaḥs of devotees of Rasūl travel to villages and cities for teaching Sunnah. After the Ijtimā' held in 1426, a Madanī Qāfilaḥ from Agra Taj Colony (Bāb-ul-Madīnah, Karachi) travelled to some area and stayed in a Masjid as per the Qafila schedule. At night, when all travellers fell asleep, a new Islamic brother's fortune smiled on him and he had the sacred vision of the Holy Prophet ﷺ in his dream. Delighted, he realized that Dawat-e-Islami is the Sunnah-inspiring movement of the rightly-guided people and associated himself with the Madanī environment with his heart and soul.

*Koī āyā pā ker chalā gayā koī 'umar bḥar bhī na pā sakā
Yeh̄ baṛay karam kay ḥayn fayṣlay yeh̄ baṛay naṣīb kī bāt ḥay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you noticed! A fortunate Islamic brother had the sacred vision of the Beloved and Blessed Prophet ﷺ in his dream by the blessing of the company of devotees of Rasūl. The company of the devotees of Rasūl is marvellous! Now read another Madanī parable of the blessings of such company and rejoice:

I was fond of foreign-movies

An Islamic brother from army has stated: I was leading a sinful life and had hundreds of cassettes of songs. Many of the songs were blasphemous. مَعَازَ اللَّهِ عَزَّوَجَلَّ, watching foreign movies was my favourite pastime and listening to songs, funny jokes, playing cards etc were my daily routine. I was not a serious person at all and was very disobedient to my parents. There would hardly be any evil habit I did not have. Then I joined army and transferred from Rawalpindi to Quetta. On the way, I kept irritating all the travellers in the train. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, as soon as I reached there I met an Islamic brother of Dawat-e-Islami. He was wearing a green turban and belonged to Gulzar-e-Taybah (Sargodha). He made an individual effort on me and began to take me to the weekly Sunnah-inspiring Ijtimā'. Inspired by their beautiful manners and Sunnah-inspiring advice, I repented of all my past sins and associated myself with the Madanī environment, اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ. Moreover, I got the privilege of travelling with the devotees of Rasūl in a 30-day Madanī Qāfilaḥ. While stating this, as a Nigrān of an area in a department, I am making efforts to inspire people to adopt Sunnah and offer Ṣalāḥ, اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ.

When devotion to pious people brings reward!

Dear Islamic brothers! Have you noticed! The company of the devotees of Rasūl and the devotion to pious people brought a

tremendously positive change in the life of a wicked man. Thus, you also develop the mindset of keeping the company of the good and having affection for them forever. Fortunate travellers of Madanī Qāfilaḥ are blessed with reaping these two blessings. The devotion to pious people is quite amazing! But the aim of this devotion should only be to please Allah عَزَّوَجَلَّ. The love due to some worldly or financial benefits or someone's endearing qualities, interesting talks, wealth, beauty and grace is not the love for the sake of Allah عَزَّوَجَلَّ. Even the love for parents, children, or any other relatives due to blood relations does not bring reward until one does not have the intention of pleasing Allah عَزَّوَجَلَّ. While elaborating "the love for Allah's sake", a renowned exegetist Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said, "One should love a person only to please Allah عَزَّوَجَلَّ, not for any worldly benefits, and it should be free from ostentation. It includes the love for parents, children, relatives and all Muslims provided one loves them for the pleasure of Allah عَزَّوَجَلَّ. As for the love for saints (رَحْمَةُ اللَّهِ تَعَالَى) and Prophets (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام), سُبْحَانَ اللَّهِ عَزَّوَجَلَّ it is the highest standard of love (for the sake of Allah عَزَّوَجَلَّ). May Allah عَزَّوَجَلَّ bless us with it!" (*Mirāt*, vol. 6, pp. 584)

8 Virtues to have love for sake of Allah عَزَّوَجَلَّ

1. Allah عَزَّوَجَلَّ will say on the Day of Judgment, "Where are those who loved each other due to my Jalāl (majesty). Today I will keep them under My shelter. There is no other shelter today except for Mine." (*Muslim*, pp. 1388, Ḥadīṣ 2566)

2. Allah ﷺ says, “My love will be Wājib (mandatory) for those who love each other for Me and sit together for Me and meet with each other and spend their money.”
(*Al-Muwattā*, vol. 2, pp. 439, Ḥadīṣ 1828)
3. Allah ﷺ has said, “Those who love each other due to My Jalāl (majesty), there will be pulpit of Nūr for them. The Prophets and martyrs will feel admiration for them.”
(*Tirmizī*, vol. 4, pp. 174, Ḥadīṣ 2397)
4. If two persons love each other for Allah ﷺ, and one of them is in the east while the other in the west, Allah ﷺ will gather both of them on the Judgment Day and will say, “He is the one you loved for Me.” (*Shu’ab-ul-Iman*, vol. 6, pp. 492, Ḥadīṣ 9022)
5. There are pillars of ruby in Paradise, which has rooms made of emerald with their doors open. These rooms are as bright as the shining stars. People asked humbly, “Yā Rasūlallāh ﷺ! صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Who will dwell there? He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Those who love each other for the sake of Allah ﷺ, sit together and meet each other.”
(*Shu’ab-ul-Imān*, vol. 6, pp. 487, Ḥadīṣ 9022)
6. Those who love for the sake of Allah ﷺ will be on the chair made of ruby around the ‘Arsh. (*Al-Mu’jam-ul-Kabīr*, vol. 4, pp. 150, Ḥadīṣ 3973)

7. Whoever loves for the sake of Allah ﷺ, keeps enmity for the sake of Allah ﷺ, gives for the sake of Allah ﷺ and forbids for the sake of Allah ﷺ, has perfected his faith. (*Abū Dāwūd, vol. 4, pp. 290, Ḥadīṣ 4681*)
8. If two persons love each other for the sake of Allah ﷺ, separation takes place between them only when one of them commits a sin. (*Al-Adab Al-Mufrid, pp. 121, Ḥadīṣ 406*) It is a sign of love for Allah ﷺ that if any one commits a sin the other should leave him.

(In order to get detailed knowledge, read *Baḥār-e-Sharī'at* volume 16, page 217 to 222 published by Maktaba-tul-Madīnah.)

Writing instead of Ṣalāt is Harām

Ṣadr-ush-Sharī'ah, Badr-uṭ-Ṭarīqah, 'Allāmah Muftī Muhammad Amjad 'Alī A'zamī عليه رَحْمَةُ اللَّهِ الْقَوِي has stated, 'It is Farḍ (for a Muslim) to recite Ṣalāt-'Alan-Nabī once in his life. In a congregation, it is Wājib to recite Ṣalāt whether he mentions the blessed name of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself or hears it from anyone else.

Even if one hears the blessed name a hundred times in a gathering, he should recite Ṣalāt each time. If someone mentions or hears the blessed name and did not recite Ṣalāt at that time, he should recite it any other time. When a person writes the blessed name

of the Holy Prophet ﷺ, according to some scholars, it is Wājib to write Ṣalāt with the blessed name.

These days, most people abbreviate Ṣalāt-‘Alan-Nabī and just write ص, عم, صلعم, or (SAW) or (PBUH). This is impermissible and strictly Ḥarām. Similarly, some people write ر and ر instead of writing رَضِيَ اللهُ تَعَالَى عَنْهُ and رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ. This should also be avoided.’ (*Bahār-e-Sharī‘at*, part 3, pp. 101-102) When writing the holy name of Allah عَزَّوَجَلَّ, do not write just a ا with it. Write عَزَّوَجَلَّ or جَلَّ جَلَالُهُ in full.

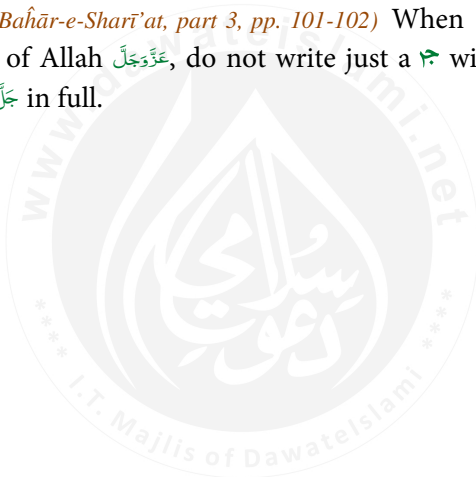


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